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# PASTORAL LIFE

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January - February, 1957

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# *The S.S.P.'s, or . . .*
# The "Society of St. Paul"

"Never heard of it!"

That's the usual and frank remark of clergy and laity alike.

For one thing, it is *not* the Congregation of St. Paul (CSP's)—the justifiably renowned Paulits Fathers of convert-work and Fifty-Ninth Street fame.

A current European best-seller, by a well-known lay journalist and reporter, attempts to sum up the purpose and activities of the Society of St. Paul as follows:

In forty years, the initiative of a farmer's son, Father James Alberione, has assumed gigantic proportions. Europe was engulfed in the First World War when he envisioned "pulp" as the most formidable weapon for the defense and the reconquest of the Catholic faith. He opened a print-shop—and established a new Congregation charged with the "apostolate of the press" under the patronage of St. Paul.

Other monastic families before Don Alberione had promoted similar activities, but only in a limited way and in particular sectors—without making it the principal purpose of their "rule." The "Paulines" (as they are now familiarly called) of Don Alberione, on the other hand, consecrate themselves exclusively to this task, following the footsteps of similar communities that made their appearance at the dawn of the twentieth century in Switzerland and in the United States.

It would seem that the secret of success emanates from the close coordination of the compilation of texts, their printing and their diffusion. The technical equipment of the 135 pressrooms that have sprung up from Piedmont to Sicily as well as in foreign countries, is operated by "Pauline Coadjutors" or lay-brothers. The same is true of the 80 bookstores and libraries scattered in European cities. The latter, evidently, are frequented by a clientele seeking a wide assortment of books. Many publishing houses, and some of long-established fame, certainly answer such needs. But the "Pauline" bookshops have acquired a singular reputation. Within the space of three years they have diffused 13 million copies of the Bible, in several languages, and 7 million other volumes. New titles number five a week!

Publications extend from erudite tomes of ascetics, philosophy, patristics, theology, pedagogy, to miniature ones of missals, catechisms, leaflets and pamphlets. A recent

(*Concluded on the third cover*)

PASTORAL LIFE

OL. V, No. 1 JANUARY - FEBRUARY, 1957

# The Priest and the Unity Octave

TITUS CRANNY, S.A., S.T.D.

AST January 16 in a little parish in the archdiocese of Cincinnati pastor spoke to his small flock out the Chair of Unity Octave be observed from January 18 to nuary 25. He read the letter from e Most Reverend Archbishop ask- g the faithful to pray for conver- ns. He urged them to make some ecial effort during the Octave. ay at least an extra prayer every y," he suggested, "And let's see iat happens."

Within a few days things did ppen. On the third day after the tave began, an elderly man ap- ared at the rectory door. "I want be a Catholic, Father," he said. en he told his story. For years had been a militant non-Cath- c, but somehow during the past weeks he had been thinking more and more about the Church. He had read some literature about it, but could never bring himself to call upon a priest. "Then suddenly, last night," he confessed, "I knew I had to come today. So here I am." He began instructions at once.

Later the same day the doorbell rang again. It was another man who lived some distance from the church. He had been baptized as a child but never practiced his faith; now he wanted to return to the Church. He could not say why he had come to the rectory that day. "I've been thinking about coming for a long time," he ventured, "but I never got up enough nerve until last night when I heard someone mention your name. Will you help me, Father?"

The next day two more visitors came. One was a farm wife who had been looking for years for a religion to satisfy her spiritual needs. "I don't know why I never

*her Titus Cranny,* is a member of the Society of the Atonement, Graymoor, Garrison, Y., a community pledged to work for eunion. At present he is National Director f Chair of Unity Octave and Associate ditor of THE LAMP.

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considered the Catholic Church until recently," she admitted. "Yesterday I made up my mind that I would like to take instructions." The second person was a fallen away Catholic who came with the question: "Can you help me to come back to my Church? Something helped me to decide to see you."

During the remaining days of the Octave three other persons came to the same pastor. Two were non-Catholics; the other was one who had lapsed for many years. Thus during the Chair of Unity Octave eight people in this small Ohio parish sought to enter or return to the Church.

When the Octave ended on the feast of the Conversion of St. Paul, the pastor said to himself: "If this happened through an extra prayer, I wonder what would happen if every Catholic in the United States said a little prayer for Unity every day?"

We ourselves are musing: What would happen if every parish school and institution in the United States observed the Chair of Unity Octave prayerfully each year? What would happen if every Catholic prayed for Unity—the 32 million strong in our nation? Personally we are convinced that the Octave can be a positive militant force in bringing souls to the Church and in deepening the zeal and love of priests and people for the cause of souls.

As most Catholics know, the Chair of Unity Octave began in our own country under the leadership of Father Paul James Francis, S.A. (d. 1940). He was the founder of the Franciscan Friars of the Atonement at Graymoor, New York and began the Octave in 1908 while still a member of the Anglican communion. Through the grace of God he and his small band of followers, including Mother Lurana Mary Francis, S.A., the foundress of the Sisters of the Atonement also at Graymoor, were received into the Catholic Church on October 30

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)09 by Monsignor Joseph Conroy ho represented the Archbishop of ew York. How providential it was at the very group which began e Unity Octave should itself come to the Church as a "convert so-ety."

Soon after the glad day of re-ption, Father Paul received a let-r from Rome which brought joy-is news. Father T. Brandi, S.J., litor of the *Civiltá Cattolica,* rote that he had an audience with e Pope who "with his whole eart blessed Father Paul, the 'In-itute of the Society of the Atone-ent,' and its work. Moreover, he ave a special blessing to the Oc-ve of Prayer for Unity and wished great success." Father Paul al-ays nourished a special affection r St. Pius X who had allowed e Society of the Atonement to ater the Church and to continue apostolate for Christian Unity. hen the holy Pope died in 1914, ather Paul predicted that soon he ould be canonized.

In the years that have followed her Popes have given their sup-ort to the Unity Octave. Pope enedict XV extended it to the iiversal Church and granted in-ulgences to its prayers by the postolic Brief, *Romanorum Pon-ficum* of February 25, 1916. Pope us XI renewed the indulgences Nov. 15, 1927) and Pope Pius XII creased them (Dec. 10, 1946).

Within a short time after its be-nning the Octave spread to many arts of the world, due principally to the zeal and charity of Father Paul. The prayer of Christ "that all may be one" arose to God from India, Africa, China, Alaska, and from all the countries of Europe and the Near East. Father Paul had launched a movement that was worldwide.

## BETTER OBSERVANCE NEEDED

In 1921 when the members of the Hierarchy of the United States assembled for their annual meeting in Washington, D.C., they unanimously adopted a resolution to observe the Octave in all the dioceses of the country. At the present day it remains on the calendar for most of them, it is listed in the diocesan ordo, but the Octave is not the effective and dynamic power for good that it might be. Today many bishops send a letter to all the parishes and religious institutions in each diocese or publish a directive in the diocesan newspaper, but so often the Octave is a matter of routine, rather than the time of apostolic prayer that it might be. The Unity Octave has been incorporated into the program of the Sodality of Our Lady with headquarters in St. Louis and has become one phase of spiritual activity for the Catholic Students Mission Crusade of Cincinnati, Ohio. Both excellent organizations do much to promote the Octave, to further love of the Church and of souls. But so much more could be done if our priests were convinced of

the value of the Octave and would encourage its prayerful observance among the faithful.

It is true that the time of the Octave is not ideal from the point of view of the weather and class schedules. In many parts of the country January is the most difficult part of the winter and nearly all schools have their examination period for the first semester at this time.

But from a liturgical standpoint the Octave is ideally placed, for it begins on the feast of the Chair of St. Peter at Rome, a feast that was re-instituted by Pope Paul IV in 1558 when the Protestant revolutionists denied that the Prince of the Apostles ever lived in Rome. This day emphasizes the unity of the Church and the supremacy and primacy of the Pope. The Octave then closes on January 25, the feast of the Conversion of St. Paul. This dynamic character from Tarsus who roamed the world in search of souls is a symbol of the missionary character of the Church whose role in the world is to reach out and embrace all men in the family of God, the one true Church.

Bishop Francis Xavier Ford, the noble missionary from Maryknoll, who gave his life for the cause of the Church in China, was convinced of the effectiveness of the Octave. "If Catholics throughout the world," he said, "as is the wish of the Holy Father... were to redouble their prayers for the conversion of those outside the fold, the united prayers that would storm heaven would without doubt mar the year as a Pentecostal renewa Our participation in the Octave wi at least enlarge our viewpoin broaden our charity, and make u see in every man a brother whon Christ is yearning to welcome t His sacraments."

The Octave can surely serve a a time to deepen the zeal of th priest and to increase the know ledge and love of the faithful fo their faith, for the Church, and fo souls. There are many instance when the priest encounters th Church's official prayer for Unity For example, at every Mass, excep those of requiem, he bends ove the Sacred Host lying on the pate and silently prays: "O Lord Jesu Christ, Who said unto thine apos tles: Peace I leave with you, M peace I give unto you, regard no my sins but the faith of thy Churc and grant unto her that peace an unity which are agreeable to Th will. Who livest and reignest Go forever and ever. Amen." Th priest prays for the strengthenin of the internal bonds of unit among the faithful. This sam prayer is used, by a kind of ac comodation, as the official one o the Chair of Unity Octave as in dulgenced by the Church.

At other times in the liturgy th priest prays for Unity. Indeed th word *adunare,* to unite, to mak one, is used in the *Te igitur* praye of Mass and on several occasion during the ecclesiastical year, e.g

ayer on Good Friday, prayer on ›ly Saturday (old rite), prayer r Thursday of Easter Week, and ayer for Ash Wednesday. When e priest reads the *oratio* for the ıird Sunday after Easter, surely s heart goes out to those who err: ) God who dost show the light of ıy truth to them that go astray, at they may be able to return to e path of justice, grant that all ho profess themselves Christians ıd are considered as such, may ject anything opposed to that ıme and follow everything that fits it." Since 1932, by order of ope Pius XI, the litany of Saints ıs borne the invocation: "That ou wouldst restore to the unity the Church all the erring and ad all unbelievers to the light of e gospel." Just before it is another ea for Unity: "That thou shouldst ouchsafe to grant peace and unity all Christian people." (Indulnce of 300 days for each prayer). Thus the Octave should serve as period of special emphasis upon e nature of the Church, on her le in the world, and the privilege d obligations of those who are embers of it. It is a fact that here the Octave is observed there often a notable increase in conrsions. In a parish in the diocese Rochester there had not been adult taking instructions in the th for several years; after the ctave, fifteen came and asked to rn more about our holy religion. his is also true, on a much larger ale, in a Detroit parish. Though I am at a loss to give any complete statistics on it, the number of instances where the Octave seems to be an effective means of convert work is too striking to be simply coincidental.

### PRIEST'S ROLE IN THE OCTAVE

Principally through the zeal and leadership of the priests the Octave can be a powerful means of bringing souls to the unity of the Church. The purposes of the Octave, with a different intention for each of the eight days, are the aims of every priest anointed with the oils of his holy vocation. Canon 1350 states that bishops and pastors should consider all non-Catholics in their areas as their wards in Christ. The same thought can be applied, without forcing the canon too far, to every priest, whose calling is to bring souls to God.

Some sixty years ago Pope Leo XIII set down the principle of interest in non-Catholics: to use every available means to bring them to the Church. "Our thoughts now turn to those who dissent from us in matters of Christian faith, and who shall deny that with not a few of them, dissent is a matter of inheritance rather than of will? Surely we ought not to desert them not leave them to their own fancies; but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of Catholic doctrine and to free themselves

from pre-conceived ideas." He went on to remark that while the responsibility of this apostolic work rests with the laity, it is primarily the duty of the bishops and priests to work and pray for the conversion and reunion of men with the Church.

The Octave might serve as an excellent time to instruct the faithful in the duty of praying and offering sacrifices for those who are non-Catholics or careless and lapsed Catholics; it could be the occasion of a specific prayer apostolate for Protestants and our modern pagans who abound in our towns and cities. Following the principle of Pope Pius XII "It is no longer permitted that anyone be mediocre" the Octave could be used as kind of spiritual "kick-off" campaign on the parish. It is the task of the priest to drive out the devil of mediocrity that saddles so many opportunities and movements today.

Pope Pius XI has left us all with a thought that should enkindle the fires of meditation and move us to action. "Unto no other end has the Church been founded than that by extending the Kingdom of God she may cause all men to share in redemption and salvation. Whoever he may be who has by divine appointment taken the place on earth of the Prince of Pastors, he may not rest content with simply keeping and guarding the flock entrusted to his care; but he must moreover, look upon it as his chief duty to win and bring to Christ those wh stray outside the true fold."

The priest is surely aware of th truth. If he *realized* it so as to ma shal and channel the energy an zeal of the laity as well, how muc more could be done for God an souls. A number of years ago th saintly Pontiff of our century wro the following thought about Unity "We not only approve, but we *ur* priests, religious, and the Christi faithful to beg the merciful Go with prayers, so that as many a possible of the dissidents may re turn to the unity of the Catho Church, through the divine sacr fice and sacrament of the Eucharis which is the sign of unity, the bon of charity, and the symbol o peace."

### PRACTICAL SUGGESTIONS FOR THE CHAIR OF UNITY OCTAVE

It is hoped for and prayed fo that the Chair of Unity Octave fo the coming year will be more wide ly and prayerfully observed tha ever before. Thus a concert o prayer will rise to the Blessed Tri ity and bring down a shower o blessings upon the souls of men—a increase of faith for those who fo tunately possess it, and the gift o faith for those who have it not. I every priest in every parish and i every institution of our belove land would observe the Octav himself by saying the prayers da ly, after Mass or during benedictio of the Most Blessed Sacrament, an

he fostered or conducted it for ose under his care, if he told the ithful in his advice in confession pray for the spiritual success of e Octave—what a powerful and most irresistible force would rise to God and move Him to give ace to the souls of men. Every iest finds inspiration in the ought of our great Pope, as writ- n in *Mystici Corporis*: "How ear- stly We desire that the immense arity of these common prayers nbrace those also who not yet rceiving the light of the gospel's uth are still outside the fold of e Church, or for the regrettable nflict of faith and unity are sep- ated from Us who though un- orthy bear the person of Jesus hrist on earth. Let us then re- ho that Divine prayer of our viour to the heavenly Father: 'hat they all may be one as Thou ather in Me and I in Thee, that ey also may be one in Us, that e world may believe that Thou st sent Me.'"

Sometimes it is objected that it impossible to conduct the Oc- ve on a scale similar to the ob- rvance at St. Patrick's Cathedral New York City or the Shrine of e Immaculate Conception in Vashington, D.C. A solemn ob- rvance like these is neither pos- ble nor desirable. The important rt is that the faithful pray for n i t y—for those outside the hurch. This means the conversion non-Catholics, the return of the psed, and the ever-increasing up- building of the Mystical Body of Christ.

Surely in almost every parish the prayers of the Chair of Unity Octave could be recited after daily Mass. In some parishes the children could assemble in the afternoon for prayers and Benediction of the Most Blessed Sacrament. In other parishes the regular devotions could be held in the evening. At any rate, we are convinced that the Octave can be a positive stimulus to apostolic action and sincere prayer on the part of all the faithful. The priest could have the Sodality and the Holy Name Society, or the Legion of Mary, or any other organization take an active part in promoting the Octave. The possibilities are almost limitless—and the aim the greatest in the world—to bring souls to God and to the Church. Perhaps this point of the "spiritual character" of the Octave should be stressed more. For many people make popular novenas today for some intention of their own. The Octave on the other hand, is primarily for others—to bring them to the light and love of Christ in the divinely-established Church. Surely all the faithful should be interested or should be persuaded to be interested in the cause of Christian Unity.

The same idea is expressed by the Holy Office in its instruction on the Ecumenical Movement of 1949. In the beginning of this document we find this statement: " ...under the inspiring grace of God, due

chiefly to the common prayers of the faithful a desire has awakened and is growing daily in the hearts of many, who are separated from the Catholic Church, that a reunion be accomplished among all who believe in Christ the Lord. Assuredly to the children of the true Church this is a source of holy joy in the Lord as well as an inducement to lend their assistance to all, who are sincerely seeking the truth, by entreating light and strength for them from God in fervent prayer."

Finally we may turn to the thought in the last part of the instruction which is surely the norm in Unity work in general and the foundation of the Chair of Unity Octave apostolate in particular.

> The excellent work of "reunion of all Christians in the one true Faith and Church should daily become more integrated as a distinguished portion in the universal pastoral charge and be made an object of concern that the whole Catholic people take to heart and recommend to God in fervent supplications. Much progress will be made, if the faithful are appropriately enlightened, for example, by means of Pastoral Letters, about these questions and issues as well as the measures taken with regar to them by the Church and th reasons prompting them. All in deed, but mainly priests and reli gious, must be admonished an encouraged to seek to fecundat and promote the work by thei prayers and sacrifices. Finally a must be made conscious of th fact that, for those wanderin outside the fold, there is no mor efficacious means of preparin the way to embrace the truth an the Church than the Faith o Catholics associated with goo moral conduct and an edifyin life."

How admirably does the Octav fit into this scheme of praying an planning "that all may be one." Th Octave could surely be a means o reminding Catholics of their dut in this matter, particularly when s many non-Catholic groups are talk ing about unity. For this crusade o prayer is a re-statement of the de sires of the Holy Father for unity it is an expression of the heartfel desire of Christ Himself wh prayed that all might be one. Wha greater or more apostolic desir could move the soul of the pries than to take part in and direct suc a movement?

### THE ENDLESS THREAD

**Reading, as exemplified by books, is the endless thread which connects the past, present and future, heaven and earth. We cut it only at our peril, ignore it only at our loss and preserve it as one hope for a better world.**

—R. J. HURLEY

# The Teaching Apostolate

Most Rev. Vincent S. Waters, D.D.
*Bishop of Raleigh*

N our present age, there is no question of the catechism that more important than the question, "What is the Church?" It is lso true that our present age has ad more authoritative answers to iat question than any other. Our resent Holy Father, Pope Pius XII as written more on the question f *ecclesia docens,* the teaching hurch, than any other supreme ontiff.

Perhaps there is no more impornt doctrinal declaration on this ubject, up to the present time by ur Holy Father than the allocuon given to the Cardinals, Archishops, and Bishops, on May 31, 954, on the occasion of the canonzation of St. Pius X, which is entled: *Si Diligis.* This authoritative atement is most important to our resent subject, "The Teaching postolate," and we shall first anver with it the question: "Who an Teach Religion in the Church?" I quote Our Holy Father: "Christ, Our Lord, entrusted the truth which He brought from heaven to the Apostles, and through them to their successors. He sent His Apostles, as He had been sent by the Father, to teach all nations everything they had heard from Him. The Apostles are therefore, by divine right, true doctors and teachers of the Church. Besides the lawful successors of the Apostles, namely, the Roman Pontiff for the Universal Church, and the Bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ." We answer the question, therefore, "Who Can Teach Religion Authoritatively In the Church?" in this manner. There are no other divinely constituted teachers in the Church except the Roman Pontiff for the Universal Church, and the residential Bishops for the faithful of their dioceses.

The teaching of Religion, therefore, in the one, true Church is not of the same natural order as other teaching and instruction in other

is is one of the most informative talks given at the 10th National Congress of the Confraternity of Christian Doctrine held in Buffalo, calling the laity to the aid of priests and Bishops.

subjects, but it has to do with the very essence of the Church, which is supernatural, and pertains to its essential attributes of authority, infallibility, and indefectibility.

### THE ECCLESIA DOCENS

The Holy Father says only the Pope and residential Bishops are divinely constituted teachers, teaching with divine authority, God, the Holy Ghost, being the guiding and directing power of their teaching. But it would be physically impossible for this divine authoritative teaching Magisterium of Pope and Bishops to personally and individually teach and instruct every baptized person or catechumen. Therefore, assistance is needed and our Holy Father goes on, in the same document, to say:

> "But both the Bishops, and first of all the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves, to whom they may delegate the faculty of teaching either by a special grant or by conferring an office to which this faculty is attached. Those who are called to the doctrinal work in this way act as teachers in the Church, not in any way in their own name, nor by reason of theological knowledge they may possess, but rather because of the mandate they have received from the lawful magisterium. Their faculty always remains subject to that magisterium nor is it ever exercized in its own right and independently."

All other teachers, therefore, in the Church who have been called or mandated are strictly subordinate to the Magisterium of Sovereign Pontiff and residential Bishops. In this function, they teach not in their own name or by reason of their theological knowledge, but by reason of the mandate received. These subordinate, mandated teachers possess the dignity of their principals... The Magisterium of the Hierarchy and the Holy Ghost. They are ambassadors of Christ in every way and depend upon him in every way and in every act.

Pope Leo XIII in *Sapientiae Christianae*, issued January 10, 1890, also spoke of other helpers as follows:

> "No one, however, must entertain the notion that private individuals are prevented from taking some active part in this duty of teaching, especially those on whom God has bestowed gifts of mind, together with a desire to please God. These may not assume the role of teachers within the Church, but as often as circumstances require it, they may assume the task of passing on to others what they, themselves, have received, becoming, as it were, the echo of the teacher's voice."

Pope Pius XII is very clear on this same point in the allocution *Si Diligis*, in the following paragraph:

"As far as the Laity is concerned, it is clear that both men and women can be invited or admitted as helpers in the defense of the faith. It is enough to call to mind the Confraternity of Christian Doctrine in which so many thousands of men and women are working, as well as other branches of the apostolate of the laity. All of these are highly praiseworthy and can and should be promoted in every way. But all these lay people must be, and must stay under the authority, the leadership, and the vigilance of those who have been established by divine institution as teachers within the Church of Christ. In matters pertaining to the salvation of souls, there is no teaching activity in the Church exempt from that authority and vigilance."

### UBORDINATE TEACHERS

This matter of divine authoritative teachers and subordinate mandated teachers and helpers might e better understood by the following comparison:

A master artist determines to design and paint a large and elaborate picture. He outlines it and esigns it entirely himself, but he oes not hesitate to call in lesser ubordinate artists who will carry ut his design and finish up the borious details according to his an and technique. Other helpers ight also associate themselves or be called in who could also carry out the design according to the mind of the master. If any of these subordinates make mistakes, the error is erased and the work done over by the master-artist himself who guides, directs and watches over the entire production of the work. The work of the subordinate artists and helpers is assumed and taken over and made a part of the work of the main artist who mandated them to act for him by his authority. The master-artist unites, concludes, and gives the finishing touches to the entire painting which is recognized as his own production.

In such a manner, the Holy Ghost guides the Magisterium of the Church which teaches the truth in the name and by the authority of Christ. The full responsibility for this authoritative teaching rests upon the Pope and residential Bishops. We appreciate, therefore, the great dignity of those who have been called by the authoritative teachers to assist in this work of the Church, and when they are mandated they participate in the very work itself by the fact of their mandate. However, the natural and acquired talents and the zealous energy of priests, sisters, and laymen should be used in the supernatural work, all the more by the fact that it is the supernatural work of the Church, of which they are numerous members, and their natural powers are so elevated by this task.

For a few moments, therefore, let us see what the teaching of Religion involves on the part of the layman under the Magisterium of the Church.

Teaching involves, on the part of the teacher:

1st: A clear understanding of the truth to be taught.

2nd: An accurate and faithful presentation of the truth to the student.

In this regard, Pope Pius XII, in his allocution says: *Nihil innovetur nisi quod traditum est.* (Nothing is to be introduced except what is handed down).

This must be held as an inviolable law in matters of faith. It should also be influential on matters that can be subject to change, although in these latter, for the most part, the rule holds: *Non nova, sed noviter.* (Not new matter of doctrine, but the old under a new manner of presentation).

Therefore, the *presentation* in the teaching of Religion is most important. It should be presented, above all, with accuracy, with clarity, and with interest and, where possible, in various ways so that the truths, if unable to be apprehended under one form, may be understood under another. By example: going from the known to the unknown. By illustration; by diagrams; by visual aids interpreting to the mind of the student the truth that is taught by the Church. Fortunately, those who are close to youth in age and temperament and who better understand the problems, their difficulties, and the workings of their minds can often better teach, if they have the mandate and at least some of the training necessary.

In teaching, the senses and the memory must be impressed, and the truth must be repeated so that a habit is formed and that the truth may remain firmly fixed in the mind of the student.

Besides intellectual apprehension, teaching involves actively soliciting the will to love, to desire and to act in conformity to the truth that is taught, and to form the habit of acting in such conformity. In this respect, and especially in teaching Religion, the character of the teacher, is most important.

The student should admire and wish to imitate the real, dedicated teacher. Therefore, sanctity in the teacher is paramount.

Besides the intellect and the will teaching involves also the emotions —an emotional appreciation of the truth. An experience of truth in action and in fact gives a deepening of knowledge. The emotions, like the intellect and will, are God given but are intended to be useful under the direction of the intellect and will, and not to be the master. The emotional appreciation of a truth can have a deepening effect, therefore, training of the proper emotions is necessary. Guiding

ese proper ones—suppressing improper emotions is part of the training of the youth needed today. Using the emotions for the fuller appreciation of truth is part of the duty involved in all religious training.

Teaching involves the harmonious development of all the God-given faculties. Its aim is the perfection of the human being—an integral wholeness which means integrity and holiness. This is certainly the end of Christian education. The physical, intellectual, spiritual, cultural, and social development of the child is the job of every teacher, whether this be the divine authoritative Magisterium of the Church of Pope and Bishops, or the Priest teaching in his parish, or Sister in the school, or the Laymen and Laywomen teaching in confraternity work, or the Mother teaching her children at home. At these various levels, the content of the teaching will be the same, but there will be differences in methods and differences in depth of content.

This is the Divine and human job of the Church—to preserve, guard, and expound revealed truth, and to use all of the best, human ingenuity in performing that task. The combined efforts of the Teaching Magisterium and of Theologians, Priests, Sisters, and Laymen, can bring about the training of each new generation to be raised up to be truly children of God and children of the Church.

No institution has assisted the hierarchy of this country and the Magisterium of the Church in general, more in the performance of that great task, than the Confraternity of Christian Doctrine, by which the Laity, according to their lights and talents are passing down the revealed truths to children in public and parochial schools, as well as to adults in Discussion Action Groups throughout the country. It is the sincere hope of every Bishop that as he calls the Laity to assist him in teaching religious truth, he may receive a generous response so that our Church in America will be one that approaches to that perfection intended by God, Himself, in the full understanding of revealed truth and the harmonious development of all its God-Given faculties. Then man will become an integral, wholly-developed character, which is another word for "Holiness."

### CONSECRATION

**Priestly spirituality will mean first of all a spirit of consecration, a simple consequence of the real transformation of the priest's very being by the Sacrament of Holy Orders. If it is true that the character has marked his soul for ever with the sign of God, the priest will have to accept the consequences that follow—separation from men and resemblance to Christ.**

—CARD. SUHARD

# Father Silver Anniversary

Lincoln F. Whelan

THE years of priesthood make their first full stop, look and listen along about silver anniversary time. Then and there the priest pauses in realization that we have already lived longer than we are going to live. We are given the right of sanctuary with prie-dieu at the XL Hour closings. Such sobering situations do not call for any hilarity, yet silver anniversary celebrations are a part of the priestly career. We are all familiar with the sacred and the sermon side of such celebrations. Now it seems we should have a peek at the obverse or observation side of the standard sacerdotal jubilee.

The jubilation side of the celebration can follow any one of four possible patterns because it is the genius of priesthood to take our work seriously and to take ourselves with a grain of salt and tongue in sacerdotal cheek. We remember that the classic ascetical theology books revolved around the four temperaments, but the jubilation side of the sacerdotal jubilee involves the dinner table. The best laid plans of Father Anniversary may involve a parish breakfast, maybe a brunch or a simple smorgasbord. In final reality the good Father will be maneuvered into a full scale banquet. The parishioners, or a percentage thereof, will insist on a full-blown dinner.

*Father Whelan,* pastor of St. Joan of Arc Church, Okauchee, Wis., has written extensively for several professional magazines.

## THE JUBILEE PROCEEDINGS

With this much settled the theme and tone of the anniversary dinner will fall into any one of the *four mealy patterns*: Tom turkey, prime beef, choice steaks or plain ham. The vulgar plebians refer to the latter menu as a pig-hips affair. It is plainly evident that we take leave of the ascetical theologian at this point and turn to Emily Post. A silvery centerpiece and place cards are standard table items, also flowers in season. Styrene emblems are optional and also

audy. Ad multos annos is a lovely ıotto for the Latinists but a little ɔnfusing for the laity. When news F the upcoming banquet gets ound, the Junior Choir will offer ɔ sing. Sing for their supper, that . But any adaptations, however ever, of songs about Father's hair ırning to silver must be squelched ı cases where Mother Nature has ɔllowed up on the bishop who arted the tonsure many short ears ago.

After dinner speeches are passé ccept for your bread and butter ation of thanksgiving. A minor ar jerker is often used to thank ɔe and all, especially the cooks ıd the curate. Remember and be repared for the after-dinner con-ersation. One hesitates to use the rm "table talk" because an ex sa-rdos from another century vul-arized that expression. Old friends om former parishes will be there ɔr a good meal and a little calorie ɔnversation. Mr. Toupee will note ıat our Father Silver Anniversary getting a little thin on top. Mrs. road neé Saddle will get into the ick of the conversation by ob-rving that the good Father has ken on a lot of weight since he as our curate. Need I remark that ɔ Catholic gentleman would dare ake note of the fact that this me Mrs. B. has been enlarged by e years and the calories since the ys when she sang alto in the nior Choir?

There is small need to mention at flash bulbs, movie camera and the diocesan lensman have become a permanent part of every sacerdotal jubilee. You may have seen them playing a prominent end at diocesan affairs on the higher level. On the parish level candid shots are the order of the day and also dangerous for the uninitiate. In certain reserved cases the jubilarian may care to take the calculated risk of showing a photograph of Father taken twenty-five years ago. This is not recommended where the services of a clever touch-up artist is not available. In rare instances where the trustees are a bit reluctant about signing checks, it is a prudent practice to have the parish treasurer and secretary pose with the pastor for at least one (smiling) group picture. In parishes where a building program has been undergone these group pictures do not include the smile.

### THE FOUR PATTERNS

With this background it becomes a simple matter to allocate any twenty-five year man of God into his proper pattern or temperament. The *number one* pattern will invariably include Father Melancholy with the hard-to-get attitude. He can be trusted to say that the celebration was not his idea, but so many of his friends insisted that he must choose to run off the celebration. This announcement may come as quite a surprise to his friends, but they will understand as soon as the ham appears on the banquet table.

The *number two* pattern will include the choleric temperament according to the ascetical books and medium rare steak according to the menu. It is the earnest wish of Father that the whole affair be short and simple. After all, there is nothing personal in the celebration because it is the priesthood that deserves the honor. This announcement comes as a detergent surprise to the dishwashers in the kitchen who are cleaning up the remains of the festive board.

This bring us to Father Casus Perplexus and the delicate, if not tender, *prime beef pattern.* Here we are faced with a cold cuts thesis that goes something like this: After all, I have done nothing outstanding in my twenty-five years. I am just a tax gatherer in the Lord's vineyard. Let them honor some monsignor or one of those mimeograph apostles in the diocese, they take all the bows. This conversation and chronic condition can go on at great length, as the reverend readers may have heard. Happily, it can be reported, this chronic case has been completely cured by a few yards of purple cloth. Well tailored, that is. Somehow it makes the reverend right and never more will he be asked to vest in any school basement.

Now for the *fourth and final* temperament and menu to match. This is the turkey and trimmings treatment. We call this a wingding in honor of the turkey. Everybody and his brother and the bishop wil be there plus music and speeches That is why the Latinists speak o this pattern as *labora* or the works The good and genial Father's firs Mass bride may be included or reasonable second generation fac simile. A promise is made that th after-dinner talks will be brief, bu the toastmaster cannot be held res ponsible for the medical fact tha some of the speakers were vaccin ated with a phonograph needle. I is evident that the success of pat tern four depends on the curate The curate must be a liturgical leg man and an expert at organization Where there is no curate in th parish, or a lethargic one, it is shee folly to pattern four because th whole affair will turn into a turke from another hen house.

Any summary of the four pat terns seems quite pointless. How ever, there might be some questio about the qualifications to writ about the annals of a silver anniver sary. Let it be stated that this i the twenty-fifth anniversary of th finest ordination Class since th first Pentecost. Our Class cover the sacerdotal scale from a coupl of saints in heaven, a bishop, mon signori in re and in spe, plus profes sors and a pair of pastors who sti hold the relegated semiduplex ran of parish with mission attached. T them and to all jubilarians I do a battered biretta in the hope an prayer that we will be just tha relaxed and comfortable twenty five years hence.

# Are Non-liturgical Devotions Worth-while?

Ernest F. Miller, C.Ss.R.

THE liturgy is the divine worship of the Catholic Church—the sacraments, the divine office, the sacramentals, the Mass. The Eastern or Uniate Catholic Church calls the Mass the "Divine Liturgy."

No Catholic who possesses the faith denies that the liturgy occupies the central place in the Church's worship of Almighty God. To relegate the Mass and the sacraments to a secondary position is, in a sense, to share in the heresy of the Protestants who gave the Mass and the sacraments no place at all, but rather discarded them as superstitions and meaningless mumblings, and based their new religions and their new religious worship solely on private and personal prayer and devotion (even though the private and personal prayer and devotion were held in church in union with others) and on preaching the Bible.

Still private devotions, such as Benediction of the Blessed Sacrament, novenas, stations of the cross, holy hours and so forth, are not to be condemned as though they in themselves were forms of heresy.

The impression is sometimes given, perhaps unwittingly, by the stricter and more dedicated "liturgists" that private devotions are to be tolerated only, that they more or less "sneaked" into the worship of the Church without the authorities knowing exactly how it all came about, that they are thieves in the night who should be eased out of the house of God with as little shedding of blood as possible. They infer that of a sudden, without anybody knowing exactly what happened, novenas and holy hours and Benedictions were full grown in the Church, rising like mountains over even those things that were from the beginning and of the es-

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sence. And multitudes of good people were taken in.

### OPINION OF THE "LITURGISTS" ABOUT PRIVATE DEVOTIONS

Yes, (they infer) the essential services of the Church were forgotten in favor of private devotions. The altars on which Mass formerly had been said were pushed back into corners where they would not interfere with processions; chanting of the divine office was neglected and dust was allowed to gather on the breviaries while the recitation of the rosary was promoted; hymns that had nothing in their favor except that they appealed to the ordinary people and were sung far and wide for generations with great gusto were gradually made to replace the ancient hymns (in Latin) that for hundreds of years had accompanied the divine liturgy and that from the day of their composition had been recognized by the experts (if not by the people) as works of outstanding artistic merit both from the standpoint of music and literary composition.

In other words one is led to believe in reading some of the articles from the pens of those who seem to favor *only* the liturgy as a means of coming in contact with God that all devotions outside the liturgy are abuses. The fact that this is the mind of more than a few people is proved by the practice of those churches where such ideas prevail.

In such churches there are very few private devotions, or if there are any at all, they are kept to the minimum. Perhaps the litany of and the act of consecration to the Sacred Heart are recited on the first Friday of the month. Perhaps Benediction of the Blessed Sacrament is had on Christmas and Easter and on other rare occasions. And that is about all there is to the private devotions of these churches and these people.

They protest, of course, that they are not opposed to private devotions, but their actions prove that private devotions are of little importance in their lives. They have even been known to argue against the necessity of any kind of long thanksgiving after Holy Communion. It is the *reception* of the sacrament that counts, they say, and not that which the individual does after the reception. They have been known to make unflattering remarks about missions, novenas, the recitation of the Rosary, the devotion to Our Lady of Fatima. They want the emphasis to be put on the Mass and the sacraments. They are right—as long as they do not carry their convictions too far, that is farther than the saints and the Church carried them.

### ARE THEY REALLY WORTHLESS?

One of the strongest refutations of the extreme point of view in this matter, namely that private devotion has a sort of stigma attached

) it, is the example of practically very canonized saint whose life as been written. The saints had lenty of private devotions; the aints spent plenty of time, as much s they could spare, in thanksgiving fter Holy Communion.

And the saints were approved y God by the very fact that mir-cles were worked by God through ieir intercession. One cannot very ell pass off the saints as though ney did not know how God ould be worshipped in view of ie fact that they got just about as lear an approval of their lives om God as one can get here on arth and after life on earth is over. he Church has always taught that iracles are the sign of God's ap-robation and approval. And no an or woman can even become a anonized saint without first pro-ucing unquestionable miracles.

Another refutation of the infer-nce that private devotions are of ttle value or that they militate gainst the essential liturgical wor-ip of Almighty God is to be ound in this, that in the vast ajority of churches where private evotions are properly cultivated nd promoted, the liturgical ser-ices are better attended and more telligently understood.

Take the case of the novena to ie Blessed Mother. First of all, the evotion itself is approved by papal ecree. (One cannot very safely off at that which is approved by apal decree.) Secondly, the pray-s said during the novena services are highly indulgenced and for the most part have found a place in the hallowed book of ecclesiastically approved prayers, the Raccolta. And thirdly, the devotions are conducted in connection with the Mass and the administration of the sacraments, *not as the equal* of the Mass and the sacraments, but *as subsidiary and supporting devotions* for the more fervent and fruitful reception of the sacraments of Confession and Communion, and for a more understanding and worthy attendance at Mass.

It is always urged on the people attending properly conducted novenas that they go to Mass, that they make their confession and that they receive Our Lord in Holy Communion. And a look at the churches where such novenas are conducted is proof sufficient that they are moving people to a fuller participation in the liturgy.

In no church will you find more people at the morning Mass, more people lined up before the confessionals, more people crowding the Communion railings than in a church in which the novena to the Blessed Virgin is properly, note the word *properly*, (not flamboyantly, not over-emotionally, not superstitiously in this that the Blessed Virgin is made out to be a great grab-bag out of which any favor, even the most fantastic, can be fished by the mere expedient of saying a few prayers, no matter what the condition of the petitioner's, or the fisher's soul, the state

of his faith and his resolution for the future) conducted. The ancient expression is proved a hundredfold in such churches, "To Jesus through Mary."

What more can be desired than this? Is it not the will and the wish of the liturgist, even of the most devoted liturgist, to bring the people to participate in the liturgy of the Church, that is, to attend Mass and to go to confession and to receive Holy Communion? What does the liturgy mean if it does not mean this?

Surely it does not mean the following of a program of esoteric practices, not unlike the inner and mystic rites of some religion of the far East. Surely it does not mean the making of the Mass so mysterious and complex and filled with symbols and hidden meanings that one would have to have a university degree to be able to take part in it intelligently. Surely it does not mean going back a thousand or more years to the early days of the Church and following the practices of those days without giving much thought or attention to the decrees and decisions that have come forth from the Holy See since those days.

## AIDS TO THE LITURGY

The liturgy means the *actual participating in the public worship of the Church.* If private devotions can and do promote that participation, and fulfil the command of Christ besides, that people should "pray and pray without fainting," they are doing a good work, and woe to the man or the woman, be he priest or she sister, who would destroy them! What point is there in taking potshots at private devotions as though there were a certain illegitimacy about them, as though they should be kept under constant and severe surveillance? That is not the position of the Holy Father. And he proves that that is not his position in his celebrated letter on the liturgy *Mediator Dei.* In that letter to the world Pius XII praises highly such private devotions as are properly conducted.

## ABUSES CAN BE AVOIDED

It is to be admitted that abuses can be bound up in private devotions. There is no excuse for the woman who persists in making the way of the cross while Mass is going on, turning her back to the altar while Our Lord is dying mystically upon it for her salvation. There is no justification for people kneeling before statues or shrines off in corners of the church saying their private prayers, or even saying their private prayers in community while the divine drama of the crucifixion is going on at the high altar.

During the Mass, the Mass should be attended. And the best way in which the Mass can be attended by those who are in the pews is by accompanying the priest in English as he says the prayers

Latin, and in understanding the estures and the motions of the iest in the wonderful lessons and alities that those gestures and otions portray and teach. That is e best way to attend the Mass ough even that is not the only ay. Private devotions can be fol-wed at other times, in their own od time. And so they will pro-ote the Mass and establish it in proper place as the central act Catholic worship.

The fact that there are abuses private devotions is no reason r the curtailment and eventual andonment of private devotions. he abuse of an indifferent or good ing does not warrant the des-uction of the thing. Stop the buse; don't stop the use.

After all, there are abuses also the teaching and the promotion nd even the following of the litur-. There are those who would ke all feeling, all emotion out the worship of God. God is to served and adored in a cold, oof sort of way. The moment eling comes in, the service is sus-ct. Thus, the music of the ex-emist sounds as though there ere no joy in it. Even on Christ-as the suggestion of Holy Week ounds in the music. It has been id by the cynical that the extreme urgist simply cannot stand organ usic that depends on more than e stop for its volume. To be raid of the organ at all times in

## LATE RENEWALS AND CHANGE OF ADDRESS

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the worship of God surely is an abuse. *Never* to use any hymns but Gregorian chant is another abuse. And, of course, to damn all private devotions and *never* to have anything to do with them is the worst abuse of all.

Because some people abuse the liturgy is no sign that the liturgy should be cut out. Let the abuse be cut out. And God will be served in the way in which God wants to be served.

The ideal is a combination of liturgical worship and private devotion. There should be agreement in this on the part of priests and people, and not everlasting argument, tension, hard feelings and insulting and patronizing exchanging of brickbats. Souls are not saved in that way. And God is not adored. The purpose of liturgy and private devotions is to worship God and to save souls. If both are given their proper place, this purpose will be attained.

# Listening to the Preacher

(By An Eminent Voice From The Pew)

RELIGIOUS preaching constitutes the most difficult application of words. The grandeur of the theme frightens the most well- prepared speakers. If you should permit lay orators in the pulpit, they would undoubtedly fall victims to acrophobia. None of us, therefore, can validly criticize a preacher unless he has had the experience of the pulpit. One can appreciate up to a certain point what it means to speak from a rostrum or a desk, but he has no idea what it means to be in a pulpit, next to the altar. It is quite difficult, therefore, to discuss something whose difficulties are far removed from us for lack of experience.

Nevertheless, in the efforts that we all have to make to better ourselves—preachers and listeners alike —it will not be useless to dwell on this very important subject of preaching.

The pulpit is Christianity's workbench, the trench of assault of re
ligious thought, the synthesis of th
spiritual worth of a clergy, the cen
ter of apostolates, movements an
spiritual crusaders. The religiou
battle is waged principally from th
pulpit.

The rules of preaching constant
ly undergo development. They de
mand a continuous up-to-datenes
and awareness of the most expres
sive techniques to acclimate th
spoken word to the world in whic
we live. The priest who is cognizan
of his high mission desires to kee
abreast of things in order to preac
well. No priest wants to preac
badly as a matter of choice.

Everyone likes to give a goo
sermon. One gets the feeling of us
ing words as building-blocks. Bu
it is not easy to preach, and at th
same time serve the cause of truth
beauty, love, warmth, matters o
practical interest—that is, serve al

The spoken word is a spark tha
inflames hearts. And today, mor
than ever, it is necessary to brin
warmth to souls, to inflame! Bu

(Extracts of a talk given by a prominent Catholic layman at a special conference held in Rome for Bishops, priests and preachers).

e must launch the assault. Our uls are hard, Father. You don't t away easy with us! But do not discouraged: try again! I know at it is difficult to talk to us lay oderns. You have to make several saults. But we *can* be won!

## HAT IS PREACHING?

What are my ideas on preaching? ow do I see it as a layman, seated mfortably in Church while the eacher preaches himself hoarse... To preach means to have clear eas, and to ascend the pulpit with ch ideas. The real preacher must now how to reach great heights, ithout causing his listeners to be- me dizzy. In order to achieve is, he himself must first have di- sted his sermon. We cannot make hers digest the food that we have t yet assimilated. A bad sermon ttles like a bad meal with the idience.

A preacher, therefore, must per- rm arduous work on himself to similate a great number of truths theoretical and practical, divine d human—then unify them, bal- nce, apply them, diffuse them, and use them to be inhaled as easily fresh air.

The priest is doctor of souls, and nsequently should preoccupy mself with the spiritual health souls. The real preacher must eate a spiritual calm in souls, as ell as stimulate them. With one and he offers spiritual anchorage and firm footing, with the other he launches souls into the breeze. The success of any religious apostolate depends very much on good sermons. They give tone, direction, and blend to every undertaking. A parish with decadent sermons tumbles to the ground, sooner or later.

Everything in life is accepted better and more anxiously if it generates curiosity and freshness. Man becomes bored with anything stale. In freshness there is new creation. Whatever is fresh renders joy.

## VITALITY OF IDEAS

The pulpit is not an archeological museum. It is a garden in which everything is resplendently in bloom. Man's thoughts must not be adulterated! Scientific formulas have no place here. Human thought must remain dynamic with Christian truths. We who listen in the pews want the pulpit to be like a fountain that quenches our spiritual thirst for truth. We do not want to hear blandishments or threats from our preachers. We do not want to be flattered or scared. We want to be treated like men, with manly words. We want to be considered as "belonging." We want to be talked to without professional pomp, but rather from heart to heart. We are tired of monotony and "clichés."

The preacher must preach the aged truths of faith with fresh vigor and new ideas—as if he were discovering them for the first time.

## THE BORING SERMON

We do not want to be bored. We want to listen to your every syllable, Father. You sweat, suffer and toil much for us... Well, then, do not let any of your efforts be in vain! May your word be the seed of new spiritual experiences in us. Such is the mystery and the meaning of that spiritual fatherhood that makes you cooperators in the recreation of our souls to God!

Preaching has a twofold function. It is interested in the problems of the "terrestrial" and the "ultra-terrestrial" soul. It must maintain an equilibrium between the two souls, unifying them. It is relatively easy to speak of the life beyond. No significant major obstacles are met. A preacher can practically say what he wants, within orthodoxy and doctrine of course, because so relatively little is known. It is difficult, however, to speak of this earthly life, imbuing it with supernatural grace.

The good preacher must know how to give out in doses: recollected he must be, but not too much; natural, rigid, jocular, but not too much; humorous, witty, dramatic, but not too much; lackadaisical, good-natured, apologetic, long, but not too much; poet, rationalist, priest, but not too much; teacher, politician, expert, but not too much. He must be proficient in harmonizing differences. The successful sermon is the harmonious sermon, the balanced sermon—of which w do not have enough.

In passing, let us also recall tha a *complete* sermon gives complete ness to man. Every religious di course should be a lesson in tho oughness, something quite difficu for the speaker to achieve.

## PRACTICAL SERMONS

The world needs practical n theoretical truths, for the most par a joyful not an apocalyptic teac ing. Christianity has all of thi provided it does not lean too stati tically on its past glories, but re mains dynamically interested in th *present* civilization. It must disen gage itself and mix with society always remaining itself, howeve Tradition must not be an obstac to its vigorous apostolate. Chri tianity must be *accelerated* in th accomplishment of its mission, n *modernized!* The principles shou be ever firm, but their applicatio vibrant and forceful. Religion wit out application is a sterile patrim ny of minorities. Christ is sufficie to everyone, if we know how make Him live.

It is not enough to reform, b to reform well. Priests should b the greatest preachers of the mo ern era. Amidst all present-day ri alry for the pulpit, they must vi dicate the cause of preaching—i word and deed.

Announcing and explaining th truths of faith does not necessari imply preaching. The latter is n

me as public speaking. Preaching .s countless meanings: to inflame, retell, remind, love, evoke, rea- n, solemnize, exhort, convince, or- in, enlighten, cure, temper. It eans to create ideal temperatures d melt frozen, hardened hearts. means to raise, illumine and nsform a believer into an apostle. preach means to bind satan and osen God in souls. It means to lance the divine with the human, eify" the human—causing the hu- an to rise and the divine to de- end to us.

What is preaching? It is a battle r souls that the priest wages with e faithful who, even under the ost favorable circumstances, re- ain passive in church. It is more fficult to conquer a passive ad- rsary than an active one, because e former refuses to reveal him- lf. He is like a sealed bottle that eeds to be uncorked.

When is a sermon successful? hen it restores souls to their sol- ude and universality. The task is vofold: to give souls a realization their being like stars, and the solute necessity of remaining in eir orbit in reference to God.

### CCENTUATE GOODNESS

A frequent subject for sermons ems to be the criticism of modern


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technical progress. Instead, we must always reiterate that the world is not headed for disaster but for salvation. Do not waste your time condemning! Accentuate what is good!

Goodness itself will see to it that evil is adequately checked. Make it the constant ally of your discourses. Goodness conquers. Evil perishes of itself. Employ your efforts to preach the positive doctrine of the Church. Make it your constant crusade. Good air is pure. Sin is foul. Sin poisons and deadens. Raise your banners of goodness. Be its champions! Cease to microscopically analyze evil with grandiose polemics—and rancor. The pulpit is raised aloft between heaven and earth, so that the priest's words spoken therefrom may be terrestrial chant foreshadowing the eternal joys of paradise.

**Every time I look at me I seem to see only me in me.**
**Please, Lord, kick me out of me so that you may find some room for you.**
(Found among the papers of a priest)

# Why the Rush, Father?

Frank J. Sullivan

ARE you one of the priests who is always in a hurry? Have you been bitten by the bug that makes Americans go dashing off madly in all directions?

If you've even the tendency, then yours is the ear I'll be bending a bit for the next few paragraphs of black-on-white.

From early childhood, I have harbored a dislike of those priests who rush their way through Mass, the public recitation of the Rosary, or any and all prayers which are recited in common with the laity—such as, for example, the prayers to be said following the Holy Sacrifice of the Mass.

Some admittedly unholy thoughts have popped into mind when the prayer itself proved a distraction, lessening rather than increasing devotion. And I have wondered to myself—as I now wonder aloud—why all this hurry to get finished? Just where do we think we're going? Or, more to the point, where do we think we are?

The most probable explanation—and possible solution—to the problem is to point out that what is frequently performed sometimes degenerates into routine, monotony sets in and boredom is the end result; this need not be the case, it doesn't have to happen. What is more, it won't happen—*if we don't permit ourselves to forget what we are doing and perform such actions in a matter-of-fact manner.*

There is no obvious aid in avoiding this what might be termed "occupational-hazard" of daily living and it is to make a habit of thinking about what we are doing. Here and now, certainly, but also beforehand and afterwards. No man's mind is so filled with worries or distractions that it will not permit of such thoughts. All that's needed is to school oneself in facing the reality *behind* the actions we daily perform, actions which otherwise might easily become routine. Thoughtless routine, I mean, an habitual manner of acting divorced from even the most shadowy facsimile of thought.

Priests, too, are human. They are a part of—and, for this reason, af-

:ted by—their environment. Nur-
re, as well as nature, provides a
rt of the raw material of those
oughts which rule and direct
eir actions—or, at least, ought to,
ıce—to quote a phrase familiar to
all—"as a man thinks, so will he
t." Not necessarily true, as ex-
rience daily attests, yet a princi-
e worthy of our continued con-
leration.

Tell me, Father, do you not find
urself forced to admit that you
e distracted when hearing, say,
e prayers after Mass recited in
unintelligible pot-pourri of in-
cipherable syllables having little
no relation to actual speech? Of
urse, if Father So-and-so thought
out it, he would be the first to
alize the error of his ways and
rrect his delivery, thereby alter-
g the status quo, making prayer
hat it ought to be, an aid to devo-
on, a kind of spiritual "shot-in-the-
m" to turn both mind and heart
God. Obviously, the difficulty
sides in the fact that the good and
ndeniably worthy—but equally
reless—shepherd has permitted
miliarity to slur both his thinking
d delivery.

True, this is not too general a
ilure—not, at any rate, to the ex-
nt above-given; yet, if we are
nest with ourselves, we shall
ve to admit that there is this
ndency in most of us to hurry
ings along. There are so many
ings to be done, so very many.
e concentrate overly much upon
e "many things," permitting, through carelessness, neglect to slip into the everyday practices of religion. The moment or two more that it takes may, and frequently will, mean the difference between a zealous Catholic and a careless one. God is not the only one Who has His eye on the priest; the parishioners, too, are watching your every move. You are, ever, a goldfish in a goldfish-bowl. And, in passing, you know what is said about people who live in glass houses ... Too, what did Christ say about only one thing being necessary?

So, Father, take time out to ask yourself whether you've permitted your thinking to become somewhat fuzzy by dint of routine; then, depending upon what your answer is, viewed in the light of what the people have every right to expect of their priest—you are, remember, *their* priest as well as Christ's, God's "middleman"—take the necessary precautions to remedy, or at least avoid this particular hazard in your day-by-day priestly life.

You are, doubtless, a good priest; this is a logical assumption, requiring no reflection whatever. But you are human, and because you are, you may possibly sometimes fail to ward off the influence of what might be termed the "souped-up" mentality. You know what I mean, the hurry-up-and-get-this-over-with kind of person. He's the fellow who keeps crossing his legs nervously, while thumbing through one magazine after another, in the doctor's

waiting-room. Road-hoggery and speeding are other evidences of this mentality. (How do you behave on the highway, incidentally? Are you always weaving in and out, and do you, Father, pass every car on the road as though you had to beat them out in order to win a prize?)

Naturally, you resent anyone reminding you of your shortcomings; usually, the shoe is on the other foot, isn't it? But, I beg you, disregard the resentment at such reminders, contenting yourself with the thought that the man who makes them is merely thinking out loud, and he always includes himself in—like yourself, whether he likes it or not; he *has* to.

What about the zeal and idealism which lent wings to our flagging spirits when in pursuit of the prize we daily are privileged to share with others in the exercise of our priesthood, Christ's Priesthood? It faded sooner than we'd suspected it would. Reminders might serve to stir it up again, making it come alive, thus helping us see behind the routine and possible monotony of our works and hold fast to that purpose for which they are intended.

Life can not only be beautiful; it can even be filled with romance and adventure—if we only let it become so. Why push off what will make life more meaningful, saying it would be silly to view life as a boy views the sun through a piece of quartz? By the application of our minds to the actions we are performing, by making ourselves co sciously aware of what lies behi what we are doing, life is tra formed. Or, rather, we begin to s it as it really and truly is: An e citing romantic adventure!

We are Christ's Crusade marked by the Sign of the Cros soldiers dedicated to an ideal larg than ourselves, an ideal larg even, than life itself. We shou often call this fact to mind. It fact, you know, not fancy.

Each time we celebrate Mass, t very Gates of Heaven are opene and Christ is born again—in t words of St. Alphonsus—in t hands of the priest as in the wom of Mary. Not once, but many time Over and over again this mirac happens—every time that a pri celebrates Mass Calvary is conti ued and God subjects His omn potence to the whim of sinful ma So often, in fact, does this happe that, unlike Chesterton's child, w lived in a world which was "n merely a world full of miracles; was a miraculous world," we adul are apt to lose sight of the mira ulous which plays so prominent role in our lives, especially in t economy of salvation with whic our destinies are so closely inte woven. What actually is the war and woof of our lives, we ignor it is too near to be seen, too ob vious to be noticed. So, throug carelessness, we fail to notice truth so large they practically surroun us; though they engulf us, we tak them for granted, like the air w

eathe. How very much like the
we breathe!

And the divine-human drama
at takes place within the sealed
nfines of the Confessional—souls
ing wrested from the very Gates
Hell—how explain the loss of the
nse of wonder, even of a kind of
static bewilderment somewhat
in to the Beatific Vision Itself,
irrored in the routine which can,
d sometimes does, become me-
anical.

Your feet are Christ's, your bles-
ngs are not yours but His; above
l, your hands and lips, these are
hrist's. It is He Who works these
nders, while you are but the
n with which He darts His light-
ng-touch of forgiveness upon the
ked soul of frightened humanity,
riting Forgiveness over the sins
d failures listed thereon, mak-
g all things new.

How do we pray, we priests, other Christs that we are?

Do we grow weary, like the Apostles? Or, like Christ Himself, fully cognizant of our need—yes, and the needs of those entrusted to our care—do we put every nerve and bone and muscle into our prayers, not dramatizing them but letting the dramatic in them become obvious—to God, to self, and to everyone else? A drama that is nothing more than man's need for God's assistance in proving a love he claims. Do you slip and stumble, and are you weak and tottering, or are you sure-footed and confident when approaching God?

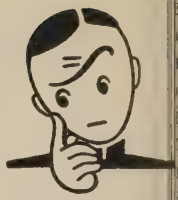
Father, how do you say your prayers? As well as you are able? Was it St. Augustine who said, some fifteen hundred years ago, "Whatever we are, we are not what we ought to be."

## PIUS XII ON CAREFUL DRIVING

**"The International Highway Federation carries on an important work of social education to which we are glad to pay tribute. We mean the formation of a highly developed sense of responsibility toward all users of the highway... It is also necessary to inculcate in everyone his grave duty to respect the lives of others. A salutary fear of immediate and adequate repressive measures undoubtedly will contribute toward this end. But the police alone cannot avert all the dangers created by drivers scarcely masters of themselves, carried away by the craze for speed or, at times, intoxicated. It is important to impose on one's self a strict discipline, conforming to established and generally accepted rules. The often dramatic effects of violating the traffic code give it an extrinsic obligation much more serious than people generally imagine. Drivers cannot rely solely on their own skill and watchfulness to avoid accidents; they must maintain a proper margin of safety in order to cope with the careless driver and unforeseen difficulties."**

—AMERICA

# quid in casu?



By Rev. William F. Allen, J.C.D.

*Anent the casus proposed in the last issue concerning the Sterility Clinic. We forgot to mention that the doctor in further explanation of his case stated that he advises his patient to continue the coitus until the distillation begins, and then, outside the vasa to continue it to a pollution for the purpose of a fertility test. What, if any, change is there in the morality?*

There would be a great difference in the decision to be given in this case. We have here a case of a voluntary pollution, or of Onanism in one sense of the term. As we noted on page 34 of the last issue of *Pastoral Life* interrupted intercourse may be performed, but the spouses *cannot* bring it to the point of pollution; such is certain. In the above case, such is the case and it is sinful and intrinsically wrong in se. An entirely different approach would be had were some of the seed from the vagina collected and submitted for a fertility test: then there would be no objection since the process of nature has not been interfered with, and the coitus has been performed in the natural way.

*In the same clinic, a doctor advises a paraplegic to massage the genital glands to obtain his seme and then to transfer it to the va gina of his wife. The man is i capable of an erection and thu finds the copula in the natura manner outside the realm of po sibility. The doctor approves th manner of acting: what woul you say?*

We deal with a marriage alread contracted. Post factum, is it pe missible to perform the coitus i such a manner? Without doubt, is not in conformity with the no tion of copula since we know cop ula includes an erection, the plac ing of the seed through the erectio into the vagina of the wife. In thi case, such an action is an impos sibility and there does not seem to be any justification for permitt ing a facsimile of the copula to f the circumstances. Pope Pius XI on Sept. 29, 1949 spoke to the mem bers of the Catholic Doctors Con gress in Rome and pointed ou that the primary end of marriag should be obtained only throug the conjugal act rightly performe in a natural manner. He pointe out that though the seed obtaine by a natural pollution or by mas sage of the genitals could be in strumental in furthering the prima ry end, Nature did not intend tha

e end should thus be obtained, d that therefore such methods ould be absolutely eliminated ed et ipsa absolute eliminanda). therto, many theologians had proved of this method of mas- ge, but after the Pope's allocution is difficult to countenance it.

*is may seem odd as a question but it has come up for discussion amongst priests and many admit that they chew the Sacred Host at their communion. Is this permitted?*

is true that we do see priests who through the motion of chewing e Host and this has been a source wonderment to me. I would say at they are in the wrong. Are they t confusing *eating* with masticat- g one's food? *Manducare* for the cred Species means or rather nsists in the passage of food from e mouth by swallowing into the omach. Manducation has begun ce the food has reached such a int in the throat that it can no nger be retrieved. And we are ld that the grace of the Sacrament given once this process is initiat- even though some theologians aim that the grace is not given til some part of the Species real- come into the stomach.

Chewing is not given any con- leration in the determining of e meaning of manducare. It ems irreverent and contrary to all e theory of Holy Communion. o, we would not include chewing a part of manducare and there- re, we think that it is wrong to so on the part of priests and ithful in the receiving of the Sacred Species. (cf. Vermeersch, vol. III, 350).

*I distribute Holy Communion in a hospital and oftentimes we exhaust the number of Hosts in the ciborium. The Sisters extinguish the candles on the way back to the chapel even though there are sacred particles left in the ciborium. It seems that this has been the practice of all priests before me. Should we have lighted candles in the procession when the ciborium has but very small particles left therein?*

One can understand the solicitude of any priest for the proper adoration of the Blessed Sacrament. However, Vermeersch wisely remarks that some theologians do not admit the persistence of the presence of Christ in particles so small that they cannot be detected by the natural acuity of the human eye and for that reason and others (and he cites the difficulty of distinguishing real particles of the Sacred Species from foreign matter) 'Ecclesia non vult ut minima fragmenta adoratione et honore colantur'. (cf. Vol. III, 321).

*A difficulty came up recently and I would like to have an answer to it. How do you account for the sin of Adam and Eve since before their sin, they had no tendency to evil—no concupiscentia?*

We might begin to say in response that the fall of the angels presents an argument to the effect that even plenitude of grace, coupled with the absence of all disorder of equi-

librium between the body and reason, would not suffice to guarantee any creature against sin. Theologians, speaking of the Blessed Virgin speak of this fact as an indication of the special character of the grace conferred on Mary from the moment of her conception. Temptations for creatures arise from sources other than the senses of the body. Pride indeed with all its array of vices has and will suffice to separate the creature from God. This was true of the fallen angels and may be ascribed to our first parents. Reading the first two chapters of Genesis, the sin of disobedience did not follow until the serpent had appealed to the vice of pride on the part of Eve.

*Many of us priests in comparing notes, have come to this conclusion that it is far too common today to have the people excuse themselves in the performing of evil acts on the grounds that, placed in circumstances not of their choice, they can do nothing about the evil. We think that too many excuse thus the serious sins of birth prevention, etc.*

This is not an astounding conclusion. It is far too common, we admit. It smacks a bit of what was severely condemned in France less than a year ago. Also of something that appeared in a few articles and in a book in France on the same lines of thought: serious sins really do not exist in many of the faithful because they are powerless under the circumstances to do much about them. The technical term for this was morale de situation.

Its aim was to stress subjecti morality rather than objective mo ality; indeed, to overlook the latt almost entirely. Basing the mor aspect totally on the subjective a titude of the sinner, it would ho that any secundum quid judgmer any aversion to the malice of th act on the part of the agent, wou excuse him from serious sin, if c cumstances imposed the act on h better judgment. Thus, a wi would be ipso facto excused of a serious sin if she cooperated in t sin of birth control, providing s really expressed her aversion to A recidivus, with any ounce of gret for his action could be he much less guilty of the greate sin: he was a victim of circur stances. Once we enter that d main, the concept of sin chang significantly. There is no more si for hardly can anyone be foun that will not consider himself th innocent victim of fate! Imputab lity, no doubt, has a subjective a pect but this must be fashioned c what the objective morality of th act really is. When we deal wi actions intrinsically evil, no amou of aversion will justify cooperatio therein. Even when the actions a not intrinsically evil, the virtue charity will demand that the age exercise extreme prudence and ca tion in his cooperation, and thi only under the force of serious i convenience will be justified.

*Morale de situation* constitut the individual as the supreme a biter of what sin is, and when may be committed with impunity the rights of God are no long primary considerations. Can we n sense this in marriage moral

litical deals? diplomatic trades? d, the pity of it all is, that too ny accept the evil as inevitable could not be helped!

*e Holy Father gave an instruc-ion on Sacred Music on Dec. 25, 1955. I have heard it said hat he clearly set forth some precise rules for the vernacular n respect to hymns during High Mass. Could you give me a ref-erence wherein I could find such rules?*

e could peruse this Encyclical Sacred Music with profit. The hor has read some good com-ntaries. One in particular gave ligest of the principal provisions, der the name of rubrical pres-ptions. They are as follows:
- Liturgical texts must be sung Latin and the people are to be tructed so that they will under-nd the Latin words.
- In Solemn Masses no ver-ular singing is permitted. (And st authors include a Missa Can-a with the celebrant only).
- The Ordinary may tolerate singing in the vernacular after Latin texts have been sung.
- In non-Solemn Masses and in ctions not strictly liturgical, nns may be sung in the vernac-r provided they are not literal nslations of the Latin texts.
- Instrumental music may be vided by the organ, the violin, other instruments which are too noisy and have not profane ociations.

t may astound the reader that Holy Father decries the sing-in the vernacular of Latin texts, literally translated. The reason for this according to reputable commentators is to react against the German High Mass in which the celebrant intones the Gloria and the Credo in Latin but it is immediately taken up in the vernacular by the entire congregation.

*In our diocese, the number of Catholics is small and the average parish has a dearth of active workers. It seems useless to multiply the number of Church societies duly erected since the same membership is multiplied for it will always be the same good souls that volunteer. Must we have all the Church societies usually found in a parish or could we erect one group for men's and women's and children's activities?*

The Code in Canon 711 n. 2 counsels that each parish have its Confraternity of the Blessed Sacrament and that of Christian Doctrine. Even these two are not of strict obligation since in 1927 the Code Commission replied that the Canon 711 n. 2 meant that the Ordinaries should endeavor to erect the Confraternity of the Blessed Sacrament whenever feasible. Recently in a reply to the Procurator General of the Society of Jesus, the same was affirmed of the CCD. There is not a strict obligation in either case. The Commission would approve of a pious union, an informal group, to promote the same work of the Confraternities because of circumstances which impede the founding of the latter. It could well be that in a Men's Club, part of the mem-

bership might be devoted to the work of catechetics and another to the cult of the Blessed Sacrament while forming part of the more general group, thus saving time for the parish priest and avoiding useless and numerous meetings of the same personnel.

*How would you solve this case which came to my attention after I had read "Mixed Rites Pointers?" We have an invalid marriage in our parish. It was an 'army' affair that is responsible. The man married outside the Church while in the service. The marriage broke up and now he is happily married and wonders if the Church can recognize this second union. His religious background proves an obstacle. His father was an Orthodox, his mother a Maronite Catholic. His parents were married in the Orthodox Church and all the children were baptized in the same Church. But, when very young, they moved into our parish, came to our school, and began going to the Catholic Church and by some turn or other, received all the Sacraments of childhood in the Catholic Church without any formal profession of faith or rejection of heresy, etc. They just became Catholics de facto. Their mother did the same and never got permission to change Rites. If the man is a Latin, then he was bound by the form of marriage and his first union is invalid and we may proceed to validate the second; if not, then it does not seem sure that we can. To what Bishop must we refer the case and what solution seem possible?*

This case is intriguing. By righ the family should be Maronites an thus follow their mother, the Cat olic party. Their baptism is val in all probability; there is little ma gin of doubt on that score. Ho did the children become Catholi Simply by professing the Catholi Faith and especially by receivin the Sacraments in the Catholi Church. Children thus make the formal profession of faith. Doher writes "Children once baptized a non-Catholic sect, are considere converts to the Catholic Churc if while enjoying the use of reaso they *receive any* of the Sacramen *or* make formal profession of fai with the intention of entering th Catholic Church."

Therefore we have the childre from the dissident church in th category. They received the Sa raments of childhood certain with the intention of belonging t the true Church and this when the had the use of reason. They a then Catholics.

Of which Rite? Latin or Orien al? They should have been Maro ites. Are they? This question fal well into the theory outlined in th "Mixed Rites Pointers," and wit the added comments in this issu (cf. above). It is certain that a the time that this young man cam back to the Catholic Church, th unanimous opinion of Canonist was that he had, in virtue of O ientalem Dignitas, his choice of a Oriental Rite or a Latin Rite. A we have been informed and hav written above, that opinion is n at present favored by the Sacre

ngregation but we should judge case by the theory in vigor at time the case came into exist-ce, when the juridical fact was sited. Therefore, could we not nclude that the young man in urning to the Catholic Church l receiving all the Sacraments the Latin Rite thus manifested choice to which he was entitled the jurisprudence then in favor? ould he not be of the Latin Rite? f we admit that he was of the tin Rite, he was held to the m of marriage in the Latin Code l his first marriage could be clared invalid, and one could ceed to the validation of the ond and present union.

The case must be submitted to local Latin Ordinary since the ronites have no proper Ordinary this country to my knowledge. f per chance there is a diver-nce of opinion on the fact that was a Latin (and I see not how re could be valid objections), n, it would be wise to investigate l see if in virtue of the first e, the man might have been d to the Latin form of marriage. ain, perhaps there was the im-diment of disparity of worship he first wife were not baptized. ese are to be thought of as sub-iary grounds.

*it permissible to compose one's wn prayers for public recitation t a Holy Hour? Could a group ike a Fatima Group recite pray-rs of its own composition?*

e answer to this must be in the gative. Canon 1259 insists on the primatur of the local Ordinary for prayers and exercises of piety in churches and oratories. Such prayers might be used for private devotion but not for public recitation. Even the Fatima Group could not use its own prayers publicly in a church. And the Sacred Congregation has decreed that prayers are to be considered as public if they are recited by a number of people together in a church or public oratory even if not led by a priest or an ecclesiastically designated person.

*In regard to offerings left at a funeral home for Masses; if a priest finds five dollars in an envelope and it is not specified whether it is for low or High Mass, can he take it for a High Mass?*

We must search for some indication of the will of the donor. The most apt indication would be deduced from the custom of the place in which he lives: is it customary to have a High Mass daily for the dead in his parish? Is the High Mass a common tribute to the dead? If so, then we could presume his will therefrom. As it has been said before, there are parishes which do not have anything but High Masses for the defunct; some are dated ahead for years! In such a locality, it would seem approved to take the offering for a High Mass. Otherwise, we must follow the canon and say low Masses at the customary stipend.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

# pastoral Reflections

## REJECTING THE REJECTED

IN almost every parish there are certain people who can at best be called mediocre Catholics. They show no special fondness for the priest. They are slow to contribute to the support of the Church. At times they may be even antagonistic. If the priest had to depend on them he would have one difficult time to keep the parish going. Quick to find fault, they are slow to offer anything constructive.

On the other hand, there are in every parish very good people, who will leave no stone unturned to be active, helpful parishioners, who support the priest in his projects and work, who can be called upon for anything, and they will respond with a generosity that is most gratifying.

The temptation for the priest is to cater to these co-operative people, and to ignore the difficult ones, who are so niggardly in their response. But let us analyse the situation. These good people scarcely need the priest. If by some stroke of Providence they should be left without a priest, they would no doubt stick to the faith by themselves. They are the kind of people who would be faithful to their religion, regardless. To all appearances they are among the saved.

But what about these other m diocre Catholics? They too have be saved. By themselves they woul have a hard time. They are precis ly the ones who need the priest attention. Indeed they need h prayers and his penance, as we as his charity and his constant l bors. What a mistake it would be consider these careless Catholics "no good," as not worth botherin about. Rather the priest shoul imitate the Good Shepherd an leave his ninety-nine faithful shee and concentrate on saving the wa ward one. Why reject the rejected

## WHAT IS MEDITATION?

CANON Law expects us priests make a daily meditation. Spi itual authors are in accord that is a must in a priest's life. Wh then do we persist that meditatio is difficult or impossible? It doe of course, take effort. It is a spiri ual experience, and spiritual thing can come difficult to us human b ings bogged down in the materia But place the effort, and the resu is there. What we have to do make the effort.

And the effort required is not the heroic sort, but just the kind effort that follows good will an the sincere intention to do a thin well. It can be truly said that if w *want* to make a meditation, we ca The very effort expended is in itse a raising of the mind and heart God, and that is prayer, the produ of meditation. Meditation, as th word indicates, is thinking thing over. We do this, and we are med itating. We do this about spiritu subjects, or we relate our life to th

ngs of God and the spirit, and are meditating in the sense of king mental prayer.

Our problems are the thing to nk about, to pray about. We en- avor to seek solutions in prayer, art-to-heart prayer. This is su- b meditation. Probably the worst my of meditation is the trying force prayer. Why force prayer? ax in the Lord. Relaxation is a essary condition for meditation l mental prayer. Calmly just re- mentally in the presence of d, calmly thinking over your blems with an eye on God. You l spontaneously pray. Medita- n, which is thinking, leads natur- , or we may say supernaturally, praying. Just to realize your ds, to understand the problems face, in your personal life and your work, will make you call on God's help. Anyone can do . Anyone will do this, if he but s himself in the willingness to nk and pray; and the result is a itful meditation.

## THE SUCCESSFUL PRIEST

HE successful priest is not nec- essarily the most learned priest the one most talented. He is suc- sful if he converts many souls, he saves many souls. Many of externals of the priesthood are means to the end. If a priest es souls, that is the test of his cess.

The eloquent preacher does not essarily move souls to repent- e. The great builder does not essarily build up great spiritual- The popular priest may not ac- plish great things despite his following. But the priest who saves souls is incontestably a success—as a priest, because that is what a priest has been sent to do.

In attempting to analyse why certain priests have such a hold on souls, why their ministry is really fruitful, we can usually find that whatever other limitations they may have, they have kindness in their hearts for their fellow man. Charity is the secret of priestly success. A priest who is truly charitable cannot be a failure. His charity will make up for much of his other deficiencies. But the priest, whatever may be his talents, if he is not charitable, is not a successful priest.

In some mysterious way charity is the secret coin with which a priest buys effectiveness in his work. And charity here does not mean only giving material assistance to those in need. Rather it is the quality of soul that makes the priest want to help everyone, anytime, regardless of the need.

The priest who is really charitable to his fellow man will be a successful priest. He will radiate the very kindness of Christ. He will win sinners and yield influence over all. People will find it hard to refuse him anything, even their capitulating to God, because charity wins souls. It is the method Christ used. It is the method that will make His priests successful in their work.

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We are glad to report that Father T. C. Siekmann's department, PASTORAL REFLECTIONS, which did not appear in the last issue, is now written from St. Joseph's Church, Prairie du Rocher, Illinois, where he has been recently appointed as pastor.

# NEWS and VIEWS

*From "L'Osservatore Romano"*

▶ In recommending the establishment of a Center for Pastoral Orientation, the Holy Father said: the priest in care of souls can and must know what is maintained by modern technical sciences and arts, in so far as they refer to the religious and moral life of man. This knowledge should include all that is religiously and morally acceptable, as well as what is unacceptable and indifferent... The Church must have its hand on the pulse of the times, and the faithful theirs on the pulse of the Church. Pastoral questions that need be treated today are: clinical psychology, law, crime and punishment, sociology, national and international problems, etc. Firm foundations for theological research and catechetics should be established.

▶ The following is a sample of the specialized course of studies at a seminary for future workingmen's priests in industry: Social History of the Church, Psychology, Pedagogy, Political Economics, Professional Morality, General Biology, Genetics, Rights of Capital and Labor, Social and Labor Diseases, Business Techniques, Insurance Rights, Pediatrics, Sociology, Hygiene, Statistics, Psychiatry.

▶ Priestly vocations in Italy decreased from 109,688 in 1871 to 57,957 in 1953. Today there is one priest for every 820 souls, as compared with one priest for every 260 souls in 1871.

▶ In a discourse to Catholic women t Holy Father said that the question the "equality of sexes" (a source of sp itual uneasiness and even of bitter fe ings among women who do not have clear vision of their particular worth) a secondary one, and can be resolved the basis of the traditional principles the Church. The concept of the so-call "working woman," particularly in hea employment, is a sad return to ages lo ago buried by Christian civilization.

▶ The Catholic Film Apostolate is not much an economic problem as it is psychological one. There is need of small group of people who are at t same time true artists and true Catholi having a genuine Christian concept life which will be reproduced in p tures... The critical problem of mov for the young has particular applicati to the adolescent groups of 10-12 a 16-17 years of age. For them films co stitute an expression of real life, a wo within a world—and not an escape fr the world, as it is for adults. It is nec sary therefore to establish close worki relations between the home and t school.

▶ The new Integral Humanism of phil opher Jacques Maritain was seriou challenged in a critical analysis appe ing in the world-renowned Jesuit peri ical "Civilta' Cattolica," Rome. The view states that Integral Humanism s arates civilization from religion, attrib ing to the former a completely natu content. The result is that Integral H manism would coincide with integ naturalism.

▶ Speaking at the Congress of the Sp ish Clergy, the Secretary of the C gregation of Religious emphasized t need of religious Orders and Congreg tions to adapt their life to actual con

is in the world today, and accentuated scientific education of the young cler- in the problems of the cinema, press, io—in order to employ the most mod- technical means of apostolate.

he principal characteristics of a cur- t and very successful lay-apostolate vement among the masses are: (1) aching by young men and women h a college or university degree, (2) ducted outside the churches and in olic places (streets, squares, halls, etc.), and using a catechetical method of ching Christian truths without provok- controversy.

**On Christian Renaissance,** the Holy her said to a group of intellectuals: ir objective is very clear—the apostolic rcation of the Christian laity, along h positive action simultaneously af- ting yourselves and others. The pur- e of this movement is to discover ir responsibility in every field: domes- professional, social; and thereby to uce individuals and institutions to pt an attitude that is in perfect ac- d with the ideal Christian.

**Film ratings** in the semi-official Vatican ly, "L'Osservatore Romano," are as ows: T—(For All)—Deprived of neg- ve elements, (R—not suitable for chil- n); A—The subject matter, dialogue scenes presume the maturity of an ılt; A-r—Presents dangerous elements; The contents are of a negative nature scenes, dialogue or theme: not re- mmendable; E—Morally unacceptable; bidden to all.

Religious Instruction Day," "Gospel l Bible Week" constitute an active l effective movement in many dio- es, while affording the opportunity of ful catechetical-aid displays, forums, tures, etc.

▶ The **Missionary Union of the Clergy** has been raised to "Pontifical" rank.

▶ **Emigrants** deserve and need the care of their native clergy whenever and wherever possible. If necessary, these priests should be particularly trained for such work.

▶ The **Institute of Pastoral Theology** at the University of Fribourg offers the following courses: The Importance of Depth Psychology in the Pastoral Ministry; Purposes, Means, and Difficulties of Pastoral Activity, and Psychotherapy.

▶ With the slogan "Liturgical Life—Youth of the Soul" impetus has been given to develop a so-called "little clergy" or "lectors" in every parish, including congregational singing and participation in the Mass, as well as in the general cult of the Church.

▶ The following themes were treated in a week-long series of conferences held for Catholic women: "Constructive Action of Today," "The Dignity and the Social Mission of the Woman," "Social Responsibility of the Woman," "Woman in the Family," "Woman in Civic Life."

▶ **Public Relations** are an essential aspect of the common good, and thus can constitute a valuable contribution to the community. In fact, they originate from two fundamental moral principles: (1) that the common good is superior to that of the individual, and (2) that the life of the community is the fruit of the honest efforts of its constituents. The purpose of Public Relations, therefore, is to unite the individual with the group, in order to aid him in recognizing the limits and the incentives of his action; to induce the individual to harmonize his private interests with those of the group.

**T. J. V.**

# BOOK-REVIEW Selections

**THE MASS IN TRANSITION, by Gerald Ellard, S.J. Bruce. 400 pp. $6.00.**

He has done it again—the thing that could not be done; I mean, of course, the thing that no one else could do. In his sixty-second year Fr. Ellard proves himself to be the Home Missioner of the Mass of the Future, the Mass as we have it now in its interim transition; the Mass that matters, the Mass which makes the difference between the Church of Christ Himself, and the little churchlets of men, which have their day and cease to be.

Delicate and difficult are his theses at times, but Fr. Ellard handles them as a sane and safe theologian. Clearly he unfolds the centrality of the Mass for Christian life, the true nature of the royal priesthood of the laity and the vital conception of Communion as an act of common union of all Catholics in Christ. A historian, he traces the changes of the Mass Liturgy since the days of St. Pius X down to our own year of 1956. He reviews the gradual use of the Vernacular, the growth of congregational singing, the new rules for pre-Communion fasting and the simplification of the Mass, rubrics. Enhanced is his historical part of the work by generous quotations from Papal documents and from authoritative statements; so that the book is a useful collection of documentary sources not easily found elsewhere. As a prophet Fr. Ellard gives us an outline of what he surmises will be the form of the Mass to come. The Mass, say in 1964 will be celebrated a church designed by an architect w realized that the Mass primarily is action in which the congregation w actively participate; artistic decoratio will please the eyes but teach the mi also. Evening Mass will have becom more frequent but morning Mass w still exist. It will not be a silent Ma but a dialog Mass. It will end at the la blessing, the present Gospel no long being said and the Leonine prayers su pressed.

Father Ellard has written an excelle book. His understanding sympathy wi the people is partly the fruit of ov twenty years' restless conviction that solution of present problems will satisfactory unless it is consonant wi what our Catholic past elaborated fi human needs in bygone times. Decidedly the liturgical movement in the Unite States owes much to this loyal son Loyola. Our debt is again much i creased by the present work.

Now as we do not belong to a Society of Mutual Admiration, thou timidly, and somewhat reluctantly w must forcibly disagree with Fr. Ellard idea with the Breviary in English whi he foresees and precognizes. It is to a absolutely impossible task that he ha rasses himself when he urges us to a dress God in praises and prayers couche in what may officially be called the tave nacular language. The Latin language a Sacramental, it is our Mother's Tongu much more sacred than our moth tongue. It is the lasting matrix in whic

raven ineffaceably the doctrine which do believe and teach. Latin may be ed the sacerdotal tongue. As a sacred t it is committed to the keeping of priest.

t is true to say that the great ideas he Bible protect themselves. It must admitted however that languages rise fall as well as men or whole em- s. Words lose their meaning and uire another. Noble words become and terms deteriorate. Wise, how was the Church to select the im- able Latin. A dead language is safer a dying language. Every living lan- ge is a dying language even if it does die. A language must die to be im- tal.

he use of Latin is a sign of the urch's universality. A forewarning and prearming were the words that Car- al Cicognani, the Prefect of the Sacred ngregation of Rites, uttered at the ning of the recent International Con- ss of Pastoral Liturgy: "It is indeed that our people today do not suc- d as in the past centuries in under- nding sacred rites in the Latin tongue. this does not necessarily demand the stitution of the vernacular for sacred s can also be understood by a good nslation."

Translations for the faithful we have. what translation of the Psalms could adopted for the official Breviary in glish? In a masterly review published **The Biblical Quarterly** Fr. Gruenthan- S.J. has proved that the overpraised ox opus is a surrendering not a ren- ing of the sacred text. The other nslations, specially that of Kleist and of the Confraternity of Christian ctrine have their merits, but with erence let it be said that they could endure more than one or two scores years. Changes in words, in terms and in syntax would be necessary after such a short time. I have just received a copy of **The Jerusalem Bible** in French. I confess that after fifty years spent away from "My mother land where honey is so sweet" I cannot understand that Bible any better than if it were written in Spanish or Italian which I speak very little. But I have said enough on all this. I beg pardon for having used the word "tavernacular". Let my sincerity and senility forgive my frankness.

**J. M. Lelen, Ph.D.**

**AMERICAN CATHOLICS AND THE INTELLECTUAL LIFE, by John Tracy Ellis, The Heritage Foundation. 59 pp. $1.25.**

In this brief but comprehensive study, Monsignor Ellis presents an important analysis of the relationship of Catholicism to American intellectual life and shows the urgent need for an intellectual apostolate on the part of the American Catholic today.

To begin with, he finds the intellectual life held in low esteem by Americans in general. Our native emphasis, he points out, has always been on material progress. But as wealth was accumulated and education more generally available, the devotion to scholarship rose slowly among those outside the Church while it remained in an almost static position among Catholics themselves.

He excuses our concern with the practical and vocational in the early stages of our history in America. There were poverty and prejudice to overcome, he readily admits. Today, however, when we stand so materially secure and so numerically large, there is no excuse, he argues, for our intellectual sloth.

Despite our numerous institutions of learning, the records show we are not

turning out national leaders. Catholics of great wealth have not sufficiently supported intellectual activities. Even our seminaries, he claims, do little to teach the American priest to be more intellectually alive.

All this lack of contribution to American intellectual life, he feels, is not only a betrayal on the part of Catholics to their own rich heritage of Catholic learning, but it set them dangerously apart from Americans of other religious faiths.

How can we expect to be channels of influence, he argues, when we refuse to mingle in the fields of scholarship with our fellow Americans?

It is especially imperative, he points out, that we take our rightful places in the American intellectual scene at this moment, for there is beginning to be a gradual recognition of moral and religious values and a pushing out of the materialistic philosophy so long honored. Since this is so, he pleads, "...to whom should the leaders of the coming generation turn with more rightful expectancy in their search for enlightenment and guidance in the realm of religion and morality than to the American Catholic intellectual?" We must ready ourselves for this opportune moment, he continues, and make our rightful contribution to American intellectual life.

Verified by numerous statistics, Msgr. Ellis' message comes through with force and conviction and arouses the hope his book will find a wide and receptive audience.

**J. R. Lynch**

**THE GREAT PRAYER, by Hugh Ross Williamson. Macmillan. 164 pp. $3.25.**

The Canon of the Mass is the most beautiful and meaningful prayer for a priest. It is the prayer which surrounds his most important function as a priest—the offering of the Holy Sacrifice of the Mass.

Hugh Ross Williamson in his latest book "The great Prayer" takes as his subject this beautiful liturgical prayer and analyzes the various shorter prayers that make it up. He presents an explanation of the historical and liturgical background of each of the thirteen minor prayers forming the Canon, showing how and why they are introduced into the Mass. He then unfolds the meaning of the prayers, shows their intimate relationship with the Sacred Banquet, and attempts to give the reader a deeper and more intelligent appreciation of the Eucharistic Sacrifice.

One of the more noteworthy features of this book is the chapter of short biographical sketches of the saints listed in the "Communicantes." One seldom sees the lives of these apostles and early Christian martyrs presented together. It serves for a better understanding and appreciation of this particular prayer.

Mr. Williamson has done a great work. One cannot overestimate the value of this book for priests and seminarians. Within its pages every cleric will find much food for meditation on the wonderful privilege granted him to exercise every morning. It will give him also a deeper insight into the sacred mysteries he has been appointed to dispense.

**James J. Dunn, S.S.P.**

**THE PRIEST. A Novel, by Joseph Caruso. The Macmillan Co. $3.50.**

So delicate, so difficult, so rare is the pen-picture of a priest's soul by a novelist, that I have better to appraise the romance before it is reviewed—by others. An advance copy leads me to undertake the task.

In a nutshell the story is this. Joseph hannon was sentenced to death yesterday in a Boston tribunal. He claimed o be innocent. "I didn't kill Ellen reer" he cried to the jury.

While reading an account of the trial n the paper a priest is called to the edside of a dying man. Loudly enough o be heard by his mother the man acuses himself of the murder for which hannon is to be electrocuted.

The priest, of course, never gives an nkling that he knows anything. Indeed, or years it has been my own theory that y the grace of the Holy Spirit no priest ould ever be able to break the seal of onfession even if he wanted to. The esecration of the Sacrament has never ccured and will never occur.

Well, for two hundred pages thrilling-y, interestingly, the story goes on and n. At the end the novelist uses what is alled a **deus ex machina.** Shannon escapes from his death cell. You will have o read the book to know the rest.

At times the story is not only plausible, ut quite dramatic. On pages 122 and 23 there is a climax seldom reached in romance. With all this it must be admitted that Father Sheehan of Doneraille as the only writer who could have told s a tale worthy of the subject. The ather Scarpi we have here is not a uke Delmege.

**J. M. Lelen, Ph.D.**


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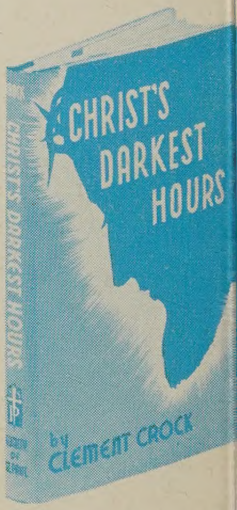


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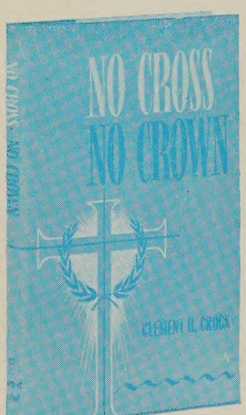


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